THE PACIFIC

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Reading Room

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THEN LET THE HEART BE GLAD.

If counting o'er the vanished years
That mark thy life's brief span,
Thou findest they have brought to thee
True love for God and man,
Then let thy heart be glad.

If, counting o'er thy treasures gone,
Thou findest yet a store
Of human love as strong and true
As in the days of yore,
Then let thy heart be glad.

Shou'd thoughts of failure in the past
Bring thee a saddened mood,
Look in thy heart, and if there dwells
A stronger love for good,
Then let thy heart be glad.

If still the blessed power is thine
Another's heart to cheer,
If thou canst aid with heart and hand
The Master's service here,
Then let thy heart be glad.

If in thy later noonday hours
Thou still canst look above
And trust thyself and all thy cares
With Him whose name is Love,
Then let thy heart be glad.

—M. H. Rowland.

PACIFIC
Theological Seminary

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W. W. FERRIER.....Editor

2716 Hillegass Ave., Berkeley.

A NEW PRESIDENT FOR PACIFIC THEOLOGICAL SEMINARY.

The resignation of the Rev. Dr. J. K. McLean as president of Pacific Theological Seminary has been in the hands of the board of trustees for some time, but it is not to take effect until the close of the seminary year next May. His successor, however, has been elected, the board of trustees at a meeting last week voting unanimously for Professor Charles Sumner Nash, who now occupies the chair of Homiletics and Pastoral Theology, and who has for several years been dean of the Faculty. Professor Nash came to the Seminary in 1891 and has been identified with its interests and with all Congregational interests on the Pacific Coast in such a way as to commend him widely as the one to succeed President McLean in this responsible position. The appointment will meet with general approval. We congratulate Professor Nash and the Seminary in that such action has been taken by the board of trustees.

Before coming to Pacific Seminary Prof. Nash was an instructor in Hartford Theological Seminary. He graduated from Amherst College in 1877; was an instructor in Robert College, Constantinople, from 1877 to 1880. In 1883 he was graduated form Hartford Theological Seminary. After a year in post-graduate study he entered on the pastorate of the First Congregational Church of East Hartford, Connecticut, continuing therein up to 1890.

Last year, after several months spent in study and travel abroad, he gave the Carew Lectures at Hartford Theological Seminary, the theme being "Congregational Administration." They have been published by the Pilgrim Press, of Boston, being an able treatment of the changes in and the problems of Congregationalism. Professor Nash has had prominent part in the framing of the changes which have been introduced in Congregational polity during recent years, and his counsel is sought not only on the Pacific Coast but throughout our entire Congregational domain. Amherst College very appropriately conferred on him in 1897 the degree of Doctor of Divinity.

While the election of Prof. Nash as president of Pacific Theological Seminary will be widely and heartily welcomed, all who know Dr. McLean will be glad to learn that he is to continue as president until next June. By that time he will have rounded out fifty years as pastor and teacher, having been ordained in 1861. A graduate of Union College and Princeton Theological Seminary, he had pastorates in Fair Haven, Connecticut, Framingham, Massachusetts, and at Springfield, Illinois, before coming to California in 1872. As pastor of the First Congregational Church of Oakland from 1872 to 1897, and as president of Pacific Seminary since 1894, his life has entered grandly into much that is best and most enduring on the Pacific Coast.

As we contemplate what he has been, not only to Congregationalism, but to many other interests, we feel that it is indeed worth while to live and work as Dr. McLean has lived and worked. May many years yet of counsel and helpfulness be given him!

LOS ANGELES AND THE BEST THINGS.

Los Angeles is one of the few cities of the country and the first we believe on the Pacific Coast to have a woman on the police force. Mrs. Alice Stebbins Wells, who has had some experience in such work elsewhere, has been so appointed and designated a "patrolman." She is not to wear a uniform nor carry a baton, but is "to discover places and people with immoral tendencies and bring to her aid the operation of agencies for reclamation." The Los Angeles Times puts it this way: "She is to fight the devil in dance halls, in penny arcades, in nickel theaters, skating rinks, and other places frequented by the enemy of mankind and womankind. "And the further remark is: "Mrs. Wells has a wide and none too pleasant field of endeavor. The Times has from time to time pointed out the dangers of the cheap dance halls to young women and has also told how evil waits to prey on youth and innocence in other resorts which masquerade as places of pleasure and amusement. If the new patrolman is able to save even one girl her appointment will have been justified."

Los Angeles is reaching out after many of the best things. The recent ordinance requiring saloons to have plain glass windows instead of stained and to go unscreened is a step in the right direction. If the odious things must be allowed, let them be as open to the light of day as possible.

One of the Los Angeles preachers, the Rev. Dr. Brougher, who went there recently from Portland, has been congratulating the city on her high morality in comparison with some other coast cities. Dr. Brougher thinks that Los Angeles and Portland take the moral leadership on the coast, that no other cities are quite so clean and commendable. These are among the things which in his judgment will in time give Los Angeles commercial supremacy over San Francisco.

PACIFIC COAST NOTES.

The Columbia is the longest river on the Pacific coast, its length being 750 miles. The Sacramento has a length of 450 miles; the San Joaquin 300; the Willamette 250.

California pays her legislators $1,000 a term. Oregon pays $3 a day; Washington $5; Idaho $5; Utah $4; Arizona $4; In Hawaii the legislators receive $400 annually.

For California the State flower is the California Poppy; for Oregon it is the Oregon Grape; for Washington it is the Rhododendron; for Idaho the Syringia;; for Alaska the For-get-me-not.

The savings banks of California reported for the year 1909 deposits to the amount of $250,915,736; those of Oregon $1,890,229; of Washington $4,507,943; Idaho

$336,486; Utah $8,544,649. In California the number of depositors was 443,334; in Oregon 3,339; in Washington 14,685; in Idaho 1,217; in Utah 29,195.

The State of California is 770 miles long and has an extreme breadth of 375 miles. Oregon has a length of 290 miles and an extreme breadth of 375 miles; Washington's length is 230 miles and the extreme breadth 340. Idaho's length is 490 miles, and her breadth 305. Arizona has a length of 390 miles and a breadth of 335 miles.

In California the salary of the Governor is $10,000; in Oregon it is $5,000; in Washington $6,000; in Idaho $5,000; in Nevada $4,000; in Utah $4,000. Illinois pays her Governor a higher salary than that of any other State, it being $12,000. The lowest salaries are in Nebraska and Vermont $2,500 each. In the Territory of Alaska the salary is $5,000; it is $5,000 also in Hawaii.

The greatest altitude in California is at the top of Mt. Whitney 14,500 feet. In Oregon it is on Mt. Hood, 11,225. In Washington on Mt. Ranier, 14,363 feet. In Idaho it is on Hyndman Peak, 12,078. In Nevada on Wheeler Peak, 13,058. Down in Arizona there is San Francisco Peak, the top of which is 12,611 feet above the sea. Up in Alaska Mt. McKinley towers up over all, 20,464 feet high.

In population California ranks among the States and Territories as 21; Washington 33; Oregon 35; Utah 43; Idaho 47; Arizona 49; Alaska 51; and Nevada ends the list as 52. The estimated population of California last year was 2,156,000; Washington 1,250,000; Oregon 750,000; Idaho 350,000; Utah 340,000; Nevada 100,000; Arizona 200,000; and the white population of Alaska 32,000.

The Pacific Coast States have short statutes of limitations. In California notes cannot be collected in the courts after four years from the date on which they fall due. In Oregon and Washington the limitation is six years. In Arizona and Nevada four; in Idaho five. Open accounts are good in California for four years; in Washington for three; in Oregon for six; in Nevada for four; in Idaho for four.

In 1909 postal money orders were issued in California to the amount of $31,175,132; in Oregon $8,169,176; in Washington $14,954,489; in Idaho $4,490,469; in Arizona $3,200,767; in Alaska $2,789,475; in Hawaii $2,291,712. In only two States were the amounts greater than in California. For New York the figures were $43,758,465; for Pennsylvania $33,330,652. In Illinois the amount was $30,218,884. Ohio came next with $21,351,689.

There are about 80,000 Indians in the Pacific Coast States. In California 20,000; Arizona 39,000; Oregon 3,600; Washington 8,000 Nevada 5,300; Idaho 4,000. Oklahoma has more Indians than any other State, 117,124 according to 1908 statistics. In New Mexico there were 18,255; in Montana 10,428; in South Dakota 20,065; in Wisconsin 10,688; in Wyoming 1,700; in Utah 1,745; in North Dakota 7,991; in North Carolina 1,912; in Nebraska 3,700; in Kansas 1,308; in New York 5,455; in Minnesota 9,957; in Michigan 6,708. From 350 to 800 were in each of the following named States: Colorado. Florida, Idaho, Texas. In 1908 it was ascertained that 116,333 of the 274,706 Indians then in the United States wore citizen's dress and that 43,602 wore a mixture of Indian and civilized apparel. At that time there were 63,147 who could read, and 69,209 who could carry on in English an ordinary conversation. In 1908 the Indian population had increased to 300,412. For the fiscal year which ended in June, 1909, the United States government expended in their behalf $15,724,162. The government supports 116 boarding schools and 163 day schools, and spends about ten million dollars a year in their maintenance. The total expenditures for the Indians from 1789 and 1909 inclusive have been $485,091,300.

THE POLITICAL EQUALITY LEAGUE OF SOUTHERN CALIFORNIA.

This League was organized early this year to advance the interests of woman's suffrage. It is a league of men with women as associate members. Started with a membership of fifty men, it now has about four hundred, about half of whom are women.

The Woman's Journal, of Boston, from information received, expresses the udgment that Los Angeles county received, expresses the judgment of twelve legislators to Sacramento next winter solid for woman's suffrage. The Journal quotes from a letter of a Los Angeles member as follows:

We are now trying to ascertain who are for us in all of the Southern California counties. As soon as we ascertain we shall put all our machinery to work to get them to come out on the right side; failing to do so, if one of the candidates is for suffrage and the other is not, we shall use every effort to elect our man.

You understand that we have the direct primary law in this State for the first time. On the 16th of August the primary election was held, and all of the many candidates were eliminated except two, one Republican and one Democrat, for each office. The Republica nominees in this county, and I think in all Southern California, will be elected at the general election in November, but if we should find some Republican candidate who is not on the suffrage side, we will beat him with a Democrat if we can. Messrs. Johnson and Wallace, candidates for governor and lieutenant-governor, are both pronounced suffragists, and they will both be elected.

I think this is our year in California. We are going to carry this fight on with all the energy that we possibly can, from now until we get a constitutional amendment passed by the Legislature, which will give the full franchise to the women of California if it meets the approval of the electorate. My belief now is that we will be able to carry such an amendment with a good majority. I think our Southland would go two or three to one in favor of it. Other suffrage organizations are starting up in this city and throughout Southern California. By the first of November we expect to have a branch organization in every county and every important town in Southern California.

THE SEATTLE SPIRIT.

Nearly all our readers have heard of "The Seattle Spirit.' Very many know considerable about it. However, a correspondent of the Methodist Recorder, published in Pittsburg, writes so nicely about it that we quote him as follows:

Seattle the superlative! None of your commonplace adjectives will do in describing anything in or about Seattle, for you must always use an adjective in the superlative degree. The biggest, the best, the nicest, the greatest, the grandest—this is the Seattle spirit.

Many miles away from the city, en route, you meet Seattle people and at once you are struck by the Seattle spirit. One fellow passenger declared that three or four days was as long as he could stay in the east, that Seattle

is the only place to live—the grandest scenery, the greatest climate, the best advantages—always in the superlative degree. Any one who ever visits Seattle is sure to catch the Seattle spirit, and in all parts of the east there are people who are "boosting" for Seattle.

You never saw such enthusiastic "boosters" as the citizens of Seattle. There seems to be a tacit understanding that everybody shall "boost" and not "knock." You never saw people so sensitive about their city. I do not believe in people going from one city to another and making odious comparisons in favor of the former place of abode. When I hear aliens in America talking about the superiority of the fatherland, I always wonder why they did not stay there or why they do not return. I have been careful not to make any comparisons, and am well content in my adopted city, but I discovered that even the asking of a question causes the Seattleite to raise his eyebrows, and the expression of his face indicates, "Can there be any question about this? Certainly not; this is Seattle, and everything here is the best ever."

It has been amusing how the people here endeavor to aid a newcomer in adjusting himself to new conditions, to become acclimated, and to imbibe the Seattle spirit. Nearly every one declares they would not live in the east, and they are nearly all eastern people—an adult who is a native-born is a rarety—and they tell the new arrival that if he lives here a year he will not want to live anywhere else. When you ask about the climate or anything that might indicate that you could wish for something different the reply is always, "This is exceptional.' Some of the Seattle "heretics" who have been here for several years say it has been "exceptional" all that time.

Seattle rain is not wet! One woman declares that her washing will dry hanging out in a Seattle rain. I have been told that it rains day and night for days during the winter, but it is spoken of as the "dryest rain,' always in the superlative.

"Is Seattle growing?" Yes, by leaps and bounds. It is believed that the new census will show a growth of 40,000 a year, and it is estimated that 15,000 people located here last April.

AN "IMPORTANT AND BEAUTIFUL EXCEPTION."

W. N. Burr.

Says Dr. Josiah Strong: "Children are sent to school that they may learn not how to serve, but how to get a living; they are taught thrift, not that they may have to give, but that they may keep what they get; young men seek an education, not with a view to larger usefulness, but that they may get a better living; men choose their trades or go into business, not with reference to the largest service to society, but with a view to getting the best wages or the largest profits; they seek office, not for its opportunities to serve the public, but for its emoluments. With important and beautiful exceptions, the great object of human endeavor is not service but gain. This creates an atmosphere in which selfishness thrives; and, as a natural result, self-assertion and self-gratification at the expense of others constantly break through the restraints of conscience and law. In this sense 'society prepares the crimes which criminals commit.' "

One warm afternoon this summer I found myself face to face with one of the "important and beautiful exceptions." There was not much "beauty" in the immediate surroundings. It was in a section of Los Angeles where one does not see very much that is pleasing to the natural eye. Even the most imaginative of real estate advertisement writers would probably not go so far as to describe a piece of property in this vicinity as "picturesquely located in a sightly section of the city where art and nature have combined," etc. The streets were hot and dusty and suggestive of the miscellaneous clutter of a second-hand store. Buildings were battered and more or less begrimed. And, in general, the men, women and children one met had somewhat the same appearance.

A botanist can see beauty and worth in a weed-patch that is hidden from the rest of us. Dr. Grenfell finds inspiration in a remote portion of the country where others would see little more than bleakness and barrenness and loneliness and death. Dr. Chalmers looked down upon the squalor and sin in the slums of Edinburg and exclaimed, "What a beautiful field!" and in this rather unsightly portion of Los Angeles men and women, controlled by the spirit of the Master, have found an enticing field for service. There are people in this world who are here not to be ministered unto but to minister; and some of these good people who can see the angel in some exceedingly unpromising blocks of marble are chiseling away day after day and year after year down at the Bethlehem institute, and bringing out the angel to the view of some of the rest of us who have duller eyes than they.

I am inclined just here to copy a paragraph from one of my Southern California letters to the Pacific, written in September, 1893:

"The last Sunday in August was the last Sunday of my vacation, and I spent that day with that good missionary family in Los Angeles who have more to say just now about 'Bethlehem' than about anything else in all the world. How it does relieve the eye, while walking through a certain part of Los Angeles, to come suddenly upon that fine new Bethlehem mission building! It is like unexpectedly meeting a dear friend in a crowd of strangers. There is that great, ugly brewery over there, and a deal of brewery unsavoriness all around, and you feel oppressed and out of place if you are a good man—or trying hard to be a good man—as you walk along some of the streets thereabout; when, suddenly, right in the midst of all, the oppressiveness is lifted, the air seems to grow pure and sweet, and you feel at home, for there stands a bright new church building, Bethlehem mission. And when you get into the parsonage that stands beside the church, and into fellowship and communion with the saints who dwell there, you are sure to feel just as much at home as is possible anywhere in this world, except in your own church and parsonage. I had the honor of preaching there morning and evening of the second Sunday that the auditorium of the new Bethlehem church was used. Rev. O. W. Lucas, of San Bernardino Bethel church was in the pulpit on the first Sunday. I wonder if Brother Price has yet had an opportunity to preach in his new church? He certainly has enough else to do just now. He would not run short of work if visiting brethren were to preach for him almost every Sunday, for a time."

This paragraph reminds me of another in a "vacation letter" sent about the same time to our "local paper."

"An institutional church has been planted in Los Angeles in the lower part of the city, not a great way from the Santa Fe depot. Its pastor is Rev. F. M. Price, who for a number of years was a missionary in China. The new church building is rapidly nearing completion, and services were held in the auditorium yesterday for the second time. The building is a frame structure, and is

being neatly finished and well-equipped for the work that is to be done in it. It has a good-sized auditorium, a Sunday school room, reading room, boys' club room, rooms for industrial classes, etc. This Bethel mission church stands almost alone in that part of the city as an institution to help needy humanity dwelling there. The population of that district is a mixture of honest, industrious laboring people, and dishonest, lazy, drunken men and women who have lost, or are fast losing their self- respect, and whose children are being educated in the school of vice. It was a pleasant experience at the Sunday school in Bethlehem church yesterday to take the hand and look into the face of a quiet but earnest, masterly woman who has been identified with the movement from the start. Some eight years ago a Sunday school was organized in this district, and during all these years this good woman from the First Congregational church has gone out nearly every Sunday afternoon from her cozy home in the fairest part of the city to teach in this little mission Sunday school, which has now grown into the Bethlehem Institutional church; and that after having taught in the Sunday school and attended morning service at the uptown church, of which she is a member. She must now drop some of the work she has been doing into younger and stronger hands, and yesterday was her last day as teacher in the mission. 'This beautiful new church is very different from the close, dingy building in which the Sunday school has been held most of the time during the past eight years,' she said to me, ' and it is no easy matter for me to give up a work in which I have been so long engaged. No one knows how I shall miss my Sunday afternoons at the mission.' "

It is now seventeen years since those words were written. Mrs. Bosbyshell left us some years ago for the "place prepared" beyond; the Prices have had a term of missionary service on the Island of Guam, and a few years subsequent service back in the homeland; and Rev. Dana Bartlett's masterly work at the Bethlehem Institute has made it one of the foremost among such enterprises. The "fine new church building" of seventeen years ago shows the marks of wear and tear; but if the results of the work during all these years could be collected and visualized what a showing for the Kingdom it would make!

The six weeks' session of the Summer Vacation school was at an end, and the closing exercises were held on the afternoon this summer that I drifted down to "Bethlehem." This "vacation school" is a new feature of Dr. Dana W. Bartlett's Bethlehem work, and this year 175 pupils were enrolled, nearly all of foreign birth.

There was a fine exhibition of industrial work—tule and raffia baskets; boxes neatly covered with burlap stenciled by the pupils, and with hammered brass handles made by the children; simple pottery; elementary woodworking; and a large collection of articles, useful and ornamental.

I am not quite sure that the "useful manual arts" will ever be introduced into heaven, but we are assured that there will be singing there; so I may be pardoned for expressing the greater delight in the songs with which the children entertained us that day. Little children of foreign birth they were, most of them, some wearing the rude and scanty garb of the Order of One Suspender, and some with a little finery put on for the occasion; and all of them active and glad and mischievous as crickets. To all appearances the entire 175 of the vacation school children were there—Jews, and all manner of Gentiles. And for an opening hymn those children of the aliens sang "Come, Thou Almighty King." It was the old "Italian hymn" to which the words were sung, and there were many little Italians in the company; and French, and German, and Hungarian, and many other nationalities were represented. And as they sang my ears seemed to catch, as if coming from above, the strains of the "new song" of the redeemed: "Thou are worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Two little Italian girls sang an Italian song. A little Jewish girl sang two Jewish songs. And the kindergarten children entertained us with all sorts of kindergarten exercises. Mr. Bartlett made a pleasant little address concerning the work at "Bethlehem." "We are learning how to live," he said, "what it really means to live. We have here what we believe to be a school of citizenship. We are working to develop leaders for future work, when the flood shall come in after the opening of the Panama canal."

La Canada, California.

THE BOY SCOUTS OF AMERICA.

The Boy Scouts of America is not, as its name seems to imply, an association of Indian hunters or Wild West cowboys. The name was evidently selected as a sort of bait, and yet it is not out of place, for a scout is one that goes before, and the organization is going before and blazing the way for a better generation of men by developing the manliness that is in the boy. There surely is something worthy in a scheme that will enlist 400,000 boys—good, bad and indifferent—within a period of less than three years. This is what has been done in England under the leadership of Lieutenant General Sir Robert Baden-Powell.

Readers of The Pacific are more or less familiar with Ernest Thompson Seton's "Woodcraft Indians" and Dan Beard's "Sons of Daniel Boone," the former of which has been merged into the Boy Scouts of America. While the American organizations furnished the foundation, it remained for General Baden-Powell to carry it to perfection.

It was not in the mind of the organizer to make soldiers of the boys, and still less was it his ambition to toll them into a "goody-goody, sissy society" with, as Charles Stelze would say, "an occasional missionary talk and perhaps magic lantern views of the Holy Land as a dizzy climax."

The obect of the organization is development, using everything that appeals to healthy boyhood in the upbuilding of character.

The Boy Scout idea is finding favor all over the country, and patrols are being organized in hundreds of cities.

The movement is directed by a general committee on organization, this committee consisting of men who have long been prominent in the various enterprises at work for the betterment of boys. Such men as Ernest Thompson Seton, the author and naturalist; Lee F. Hanmer, of the Playground Association of America; George D. Pratt, of Pratt Institute; Dr. Luther Halsey Gulick, of the Russell Sage Foundation; Jacob A. Riis, of the Settlement Movement; Dan Beard, of the Sons of Daniel Boone; Edgar M. Robinson, of the Boys' Work Committee of the International Young Men's Christian Association; Colin H. Livingstone, of Washington, D. C.; and W. D. Boyce, the Chicago publisher, are giving largely of their time and means to make the movement a success.

The unit of the organization is the Patrol, containing from six to eight Scouts from twelve to eighteen years old. The Patrol is under control of the Patrol Leader, who in turn is subject to a Scoutmaster and a Chief Scout. The Scouts are divided into first class, second class, and Tenderfeet. The first and second degrees are attained by passing certain easy tests. These tests are in the line of mental or physical development, and must not be confounded with the silly and undignified initiations in use in a number of school societies. A Tenderfoot is a boy who has not passed the test for second-class Scout. Badges are offered as an inducement to the Scout to further inform himself, going from second to first-class Scout, and then on to pioneering, signaling, life saving, etc. The Scout's badge is an arrowhead, which shows the north on a map or a compass. It is the badge of the Scout in the army, because he shows the way; so too a peace Scout shows the way in doing his duty and helping others. The motto on it is the Scout's motto of "Be Prepared," which means that a Scout must always be prepared to do his duty. The motto is engraved on a pendant with the ends turned up like the corners of a Scout's mouth, because a turn-up mouth's end is like a smile, and a smile is the natural accompaniment of a Scout doing his duty.

The uniform is flannel shirt, khaki trousers, with stockings turned down at the knee, a neckerchief of the Patrol color, a khaki haversack, and a flat brimmed khaki hat. The only weapon is a light staff, six feet long, marked with foot an dinch lines.

The principles which the Boy Scouts are expected to maintain are clearly set forth in the Scout's code, and the boy who adheres to them is as worthy of knighthood as any man that ever faced the enemy on a field of battle.

The nine points of the Scout law are:

1. A Scout's honor is to be trusted. If a Scout were to break his honor by telling a lie, or by not carrying out an order exactly when trusted on his honor to do so, he may be directed to hand over his Scout badge, and never to wear it again. He may also be directed to cease to be a Scout.

2. A Scout is loyal to his country, his parents, and his employers. He must stick to them through thick and thin against any one who is their enemy or who even talks badly of them.

3. A Scouts duty is to be useful and to help others. He must be prepared at any time to save life or to help injured persons. And he must try his best to do a good turn to somebody every day.

4. A Scout is a friend to all, and a brother to every other Scout, no matter to what social class the other belongs.

A Scout must never be a snob. A snob is one who looks down upon another because he is poorer, or who is poor and resents another because he is rich. A Scout accepts the other man as he finds him, and makes the best of him.

5. A Scout is courteous—that is, he is polite to all, but especially to women and children, and old people and invalids, cripples, etc. And he must not take any reward for being helpful or courteous.

6. A Scout is a friend to animals. He should save them as far as possible from pain, and should not kill any animal unnecessarily. Killing an animal for food is allowable.

7. A Scout obeys an order of his parents, Patrol Leader, or Scout-master without question. Even if he gets an order he does not like he must do as soldiers and sailors do —he must carry it out all the same because it is his duty; and after he has done it he can come and state any reasons against it; but he must carry out the order at once. That is discipline.

8. A Scout smiles and whistles under all circumstances. When he gets an order he should obey it cheerily and readily, not in a slow, hang-dog sort of way. Scouts never grumble at hardships nor whine at each other nor swear when put out. The punishment for swearing or using bad language is for each offense a mug of cold water to be poured down the offender's sleeve by the other Scouts. It was the punishment invented by the old scout, Capt. John Smith, three hundred years ago.

9. A Scout is thrifty—that is, he saves every penny he can and puts it in the bank, so that he may have money to keep himself when out of work, and thus not make himself a burden to others; or that he may have money to give away to others when they need it.

The Sunday School Times suggests the adaptability of the Boy Scout idea to the organized Sunday school, and is of the opinion that it is "just the thing that is needed for a through-the-week work for pupils and teachers. . . . It supplies every impulse and activity of an all-round life, while it leaves to the direct influence of the Sunday-school the formation of the religious life.'

The work of the Scouts is arranged so as not to interfere with school duties, family obligations, or denominational religious beliefs. In every way it is a healthy stimulus to the mental, physical, and moral growth of the boy.

The headquarters of theBoy Scouts of America are located at 124 East Twenty-Eighth Street, New York, and the secretaries in charge are ready to give any information that may be desired upon request.

"START YOUR CHILD RIGHT."

The foregoing is the title of a book published by the Fleming H. Revell Company of New York. The author of it is William Lee Howard, M.D.

We cannot commend it too highly. This book or something similar to it should have wide circulation among parents and teachers. In it are set forth those things which parents should know concerning the sexual nature and which they should teach their children.

There are nine chapters, with contents as follows: Before Adolescence, How and When Shall I Tell My Child? Some of the Evils of Ignorance, Sex Hygiene, The Boy, The Black Plague, Corrupting Environments, Why Girls Should Be Taught the Effects of Alcohol, How Children Are Made Drunkards.

No one can read this book without realizing that many parents have been grossly careless in that they have not instructed their children as to these vital matters. O, the sorrow of it all!

In the preface the author says that he tries in this book to put taboed facts into acceptable form. "The whole idea running through these pages is that nothing given us by God is shameful or to be ignored, but to be studied and rightfully used. I wish to impress upon my readers that the sexual instinct is the basis of all life, vegetable or animal; that its possession is the completement of man—that its power and force is a God-given gift and meant to be used as God intended. Its possession is the badge of manhood; its absence is a shameful state. In these two states lies all the difference between completeness and incompleteness. Its control or its suppression through normal mental government is one of the highest attainments of man. Here, more marked than in any other trait, lies the differentiation between the soul-possessed man and the mere animal."

In the chapter on "The Eivls of Ignorance," the author says that scores of times in their great sorrow girls have said: "Doctor, why didn't my parents tell me? Why did they not teach me these things? And then would come the heart-cry: "All this might so easily have been spared them and me, if I had only known some things; if they had only told me!"

This volume may be had of book-sellers for 75 cents net. If ordered by mail or of the publishers add eight cents for postage.

THE PSYCHOLOGY OF RELIGION.

Its Values and Defects.

John Wright Buckham.

But little more than ten years has passed since the rise of what is now familiarly known as the psychology of religion. Starbuck's Psychology of Religion was published in 1899, Coe's The Spiritual Life in 1900, and James' Varieties of Religious Experience in 1902. These and the volumes and articles that have followed have been before us long enough now so that some estimate, not final but intelligent, may be formed as to the significance of the movement. What are its values and what its defects?

The values are large and undeniable. (1) The study of religion psychologically has very greatly strengthened the recognition of religion as a normal factor in human life. The tendency to discredit or ignore religion as a minor issue, a needless fringe of life, has been effectually answered, if not finally silenced. It has been proved that, as Sabatier said, "man is incurably religious." (2) Religious psychology has vindicated the normality and helped to fix the place of conversion, in spiritual experience. It has made it impossible longer to look at conversion askance as having no relation to physical and mental processes, but has shown that if it is supernatural it is natural as well, at least with certain types of mind. Not only so but psychology has furnished valuable aid in the practical study and treatment of conversion which will prove of increasing benefit to the church. (3) It has brought out very clearly the progressive stages and the varying types of religious development. Child religion is now seen to be a type by itself, as well as adolescent religion and the religion of maturity. When one thinks of the painful efforts that have been made in the past to stretch children, as well as youths, out upon the procrustean bed of mature religion he cannot be too grateful for this change. (4) The study of religious psychology has thrown much light upon the physical aspects of religion. So intimately is the physical organism, through the nervous system, entwined with personality that we cannot deal intelligently with one without taking the other also into account. The relation of health and disease to religious states, and (that of sex, too) has been greatly clarified. (5) A new insight has been gained, largely through religious psychology, into the social phenomena of religion. The influence of suggestion, imitation, and even perhaps of certain mild forms of hypnotism, both in individual and revival methods, has been opened up, although little has been done in this field of inquiry. (6) New light has been thrown upon mysticism and new emphasis has been given to the genuinely mystical element in religion. Professor Pratt's Psychology of Religious Belief has been of especial value at this point. (7) Religious psychology has led to a new sense of the efficacy and value of prayer as a means of promoting sanity and hopefulness of spirit in oneself and right relations with others. It is hardly too much to say that it has given us a new apologetic of prayer. It may be quite true, as Dr. Eleanor Harris points out, in the Right to Believe, that the Religious psychologists themselves are not over much given to prayer. "The men who pray," said Dr. Harris, "do not tell us how they do it, as a general thing, and also, as a general thing, the psychologists who tell us how it is done do not do it themselves." Still, on the other hand, the witness of such investigators comes, in some respects, with all the more force when they tell us that though they do not practice prayer themselves they are obliged to recognize its reality and value to others.

When one sums up in some way as this some of the more evident values of the religious psychology movement, he cannot but be struck by the gains which it has already brought to religious thought and work and the further gains which it is likely to bring in the future. Religion has its scientific as well as its spiritual aspect, and it cannot but further its cause to receive the most careful and thorough scientific study.

At the same time there is a grave and imminent peril attending such a study which, if it is not recognized, is likely to deceive and disconcert the faith of many. It is, in a word, the danger of supposing that because religion is amenable to psychological treatment, therefore it is reducable to psychological terms. We have here what is another case of good servant and bad master. There are serious inherent limitations in the view-point of psychology which disqualify it as a final interpreter of religion, these limitations appear all too clearly, both in the positive and negative theories of religion which have sprung out of the religious psychology movement.

(1) The first defect lies in attributing religion quite too much to the subconscious, as contrasted with the conscious, mind. "If there be higher powers able to impress us," says Professor James, "they may get access to us only through the subliminal door. (Varieties of Religious Experience, p. 243). This idea of higher powers preferring to enter our souls by the subliminal door is far enough from the older conception. It is not almost equally far from the truth? If we are conscious beings and the Power above is conscious, why should our converse be through the subconscious mind? As a matter of fact the higher religions, notably Christianity, have always held that communion with God is in the main conscious, willing, rational. Making all due allowance for the part played by the subconscious in our inner life, it is after all, in the realm of the conscious that the great achievements of the soul are won. When asked how he came to discover the law of gravitation, Newton is reported to have replied: "By always thinking about it." Part of that thought, no doubt, was subconscious, but the better part was conscious. Religious faith is an exercise of the whole man—thought, will, feeling. Doubtless faith involves the subconscious, but its highest expression and exercise is in the conscious realm, and we shall lower its character if, with the psychologists, we assign it to the sub-conscious, or to emotion, or the "apperceptive feeling mass." Neither its origin nor its consummation is there.

(2) Psychology fails to recognize that which constitutes the very heart and core of ethics and religion, personality. "It looks," wrote Professor Starbuck in the Journal of Religious Education and Psychology of November, 1904, "as if conscious of the stuff of which the world is made." It is difficult to see how religion can preserve its reality upon such a basis as that. Religion is above all else a personal reality, a personal relation. Otherwise it

fades into vapor and emptiness, material for psychology, perhaps, but not for philosophy or theology.

(3) The most serious defect of psychology lies in its tendency to ignore the Spirit of God in the life of man. It is not that psychology deliberately denies the spiritual, but its whole tendency is to explain everything in terms of the natural. Unless supplemented by theology, it will pluck up all the fair flowers in the garden of the soul by the roots and leave them to wither. The boy who has broken open his mechanical toy and seen the inside working is apt to value it less highly than before. Such is likely to be the effect of looking into the working of our minds religiously, unless we carry into such study a well-grounded philosophy of faith. One needs to enter the door of the psychological laboratory from the door of the church, but also from that of the philosophical class-room, in order to come out with an unimpaired sense of the sacredness and value of the spiritual life.

When we turn from these books of yesterday on the nature of religion to that great book which has commended itself as the deepest and wisest book of religious experience that has ever been known, or is likely ever to be known, we find indeed much untechnical religious psychology there, too; but below it all and above it all we find religion as the personal communion of God with men through the Holy Spirit. We may be well assured that the accumulated religious experience of the ages, while it may receive no little light from the results of psychological study and investigation, will not lose this fundamental character of personal relationship with a personal God.

Pacific Theological Seminary, Berkeley, Cal.

LIKE A TREE.

Psalms 1:3. "He shall be like a tree."

Rev. A. W. Palmer.

People often admire most the virtues they do not possess. Possibly that is why the Bible, writen in a comparaively treeless country, is nevertheless sensitive to the beauty of the trees.

Genesis opens in a garden filled with trees and Revelation closes under the Tree of Life. Under the oaks of Mamre Abraham entertains angels unawares. Under the juniper tree in the desert Elijah sees the angelic vision. That great unknown prophet who wrote the second part of the book of Isaiah, when he seeks to picture the better civilization yet to come, cries:

"Instead of the thorn shall come up the fir tree,
And instead of the briar shall come up the myrtle tree.
And it shall be to Jehovah for a name,
For an everlasting sign that shall not be cut off."

And when Jesus comes he seeks refuge in the supreme hour of his life under the gnarled olives of Gethsemane—

"Into the woods my Master went, clean forespent, forespent;
Into the woods my Master came, forespent with grief and shame."

To all of us who love trees and who have felt in our hearts the mystery and beauty of the woods this text comes like a haunting echo: "He shall be like a tree!" How?

In Dignity and Serenity.—I came back from the mountains one summer and wondered why all the houses looked so absurd in line and dingy in color. And then it flashed over me that I had just come from living with the Sequoias in the Giant Forest. Beside their noble forms how trivial the architecture along the car-line! Beside their soft colors how dingy, how cheap, the color of the houses! With what poise and self-respect every tree, large or small, stands in its place—there is no whining, no complaining, no sulking. How fine a thing to be "like a tree" in serenity and dignity!

In Music.—The forest has a music of is own, now a low murmur far away, now a bright, cheerful music close at hand, with every leaf a-dancing in the sunlight, and sometimes a great roar like an organ with all the pedal stops pulled out. Whence comes the music? It is the response of the trees to the invisible presence of the wind! What a parable of many a strong, helpful life quickened by the unseen presence of the Divine Spirit that "bloweth where it listeth"!

In Shelter.—No tree lives alone. The moss and lichens, the snow-plants, the birds and squirrels and chipmunks all keep it company and look to it for the shelter it so freely gives to all. Oh, for more men like great trees—living not only for themselves, but affording a refuge for others.

In Work.—We seldom think of a tree as working, yet it is year after year changing crude raw material into wood and beautiful green leaves, and, with its roots, opening up reservoirs for the rain. We forget that it works because it works so silently and happily, uttering no groanings or complaints. What an ideal for a man's work! To do it noiselessly, cheerfully, radiantly—"like a tree"!

In Aspiration.—So long as a tree lives it grows. Though the trunk be scarred with fire the tips of the branches are green, eagerly reaching out into the sky. How splendid to be able to say of any man: "He was like a tree—so long as he lived he grew, reached upward toward God, reached outward in ever broadening sympathy with all new truth and with his fellow-men!"

In Depth.—No man ever saw all of a tree—the most important part is underground. The secret of its power of growth and of its strength in time of storm lies in the great roots it sends down into the earth. And the men and women who have lived like trees, lives of serene and joyful service—who can begin to measure the great roots of faith and moral purpose, of love, of yearning and of prayer which they have sent down into the depths?

Oakland, Cal.

CIVILIZATION WITHOUT RELIGION.

The British Congregationalist Interviews Dr. Douglas Mackenzie.

President Mackenzie of Hartford Theological Seminary, who has been abroad for a year's rest, was interviewed recently by a representative of the British Congregationalist. The talk centered about the present condition of and the outlook for Christianity and the Churches at home and abroad.

Dr. Mackenzie expressed the opinion that the severest test was being applied in what might be called the home-Christian lands. "That comes about," he said, "because Japan and China and India, with the progress of their own intelligence and education, are able to see what Christianity is doing in the lands where it has had such a long opportunity. They are not willing to take the word of the missionary as to what Christianity can do. 'We read your papers,' they say; 'we visit your universities, we enter your commercial world, and there we see what Christianity has actually accomplished, or is accomplishing; and we test your message by the fruits which it has produced among your own people.'

"Christianity has before it the most difficult task which it has had to face since the first century. In conquering Europe in the Middle Ages it had to deal with a practically

semi-barbarous people. But now, as a missionary religion, it is confronting the great civilizations of the East. The people there are not only not barbarians, but they have a more solid civilization and a more clearly intellectual life of their own than had any of the Northern European peoples when the Gospel was first preached to them. Moreover, it has, of course, to face religions of a higher order than it then met even in the Roman Empire."

To the question, "What elements now working in our midst make this test more arduous, and might be truthfully described as foes of civilization?" Dr. Mackenzie replied: "The chief difficulty in trying to define the foes of civilization lies in the fact that some of the foes—such, for instance, as wealth—are not direct foes. Wealth is a necessary accompaniment or condition of civilization. Therefore it is hard to say that wealth is a foe of civilization. Indeed, everything depends upon the way we define the word civilization, and the amount of moral content we put into it.

"If we mean by civilization merely the elaborate organization of government, and the pursuit of the arts and sciences, then these cannot be carried on without a certain amount of wealth. On the other hand, these can all in some measure be carried on without any very high degree of religious or moral attainment.

"The real question, therefore, is as to those elements in the life and civilization of the community which seem to be increasing its money power and its control of nature, and yet degrading its moral character.

"The relation between these elements is a very deep and subtle relation. I remember a good many years ago a discussion in which M. de Laveleye took part in regard to the definition of luxury, in which many of these points were brought to the front. It was shown that the term luxury, is after all, a relative term. It is at once a condition and a product of civilization, and yet may prove to be a very bitter enemy of the higher moral life of the community.

"I think the enemies of modern civilization would have to be found in forces which are hostile to such fundamental principles as public justice, the equality of all classes before the law, the freedom of the road—so to speak—from the lowest to the highest class for all individuals of character and capacity; anything that centred power in any class of men at the cost of others.

"Then, of course, other enemies would be found in the region of immoral habits, such as drunkenness, gambling, and unbridled passion for riches.

"And yet it is a fact that in New Zealand, where most daring experiments are being made to control these forces, people feel the danger of new enemies appearing. It does seem to be a law of human nature, so long as human nature is unredeemed, that men do not put out their full strength if the rewards of success are taken from the individual. I am told that many of the most capable New Zealanders are leaving the colony, and settling in Europe, simply because they feel their personal opportunities in that country are limited. So the theory that the individual should only gain a material reward for his labors seems to depress the activity of the forces of genius, apart from religion.

"The idea of civilization at present seems to me to oscillate between the picture of a condition where individuals are not sufficiently restrained to a condition in which they seem to be coerced and hindered from the exercise of their full energies by the stifling of their ambitions.

"I know that the answer to this, of course, is that the ideal condition would be one in which all men learned to put out their full endeavors, not with a view to their personal aggrandizement, but for the good of their fellowmen. But I deny that this ideal condition can be realized in any large measure, apart from religion."

To the remark of the interviewer, "The outlook just now, then, is serious enough," Dr. Mackenzie replied:

"Indeed it is. It is no exaggeration to say that in several of the leading nations of Europe the actual avowed Christian community has become a comparatively small fraction of the whole people. This is particularly true of France, Italy, and Austria. Apart from the mere question of church attendance, it seems to be an admitted fact that a majority—perhaps the vast majority—of the inhabitants of these countries cherish no definite religious beliefs or practices. This means, therefore, that their experiments in civilization are unguided by any of those moral ideals which spring directly and only from the religious consciousness of man. They move on a smaller and lower scale, with a consideration merely for the secular interests of the world. Even where these are not merely sensual, they must lack the elevation and dignity which come tion to the whole matter is that mankind is merely being from a conscious relationship to the eternal.

"One of the ideas that I cherish most deeply in relaprepared in this world for its true sphere of action in another life. It is the loss of this ideal which seems to me to throw civilization into confusion. Man's mind is larger than the life for which he is planning. His character is intended to be richer than any character can ever be which is moulded merely by ambitions of what can be achieved within this lifetime. What we need therefore more than anything else is a conscious relationship with the Unseen in order to correct our social schemes, and to guide our national policies."

PACIFIC THEOLOGICAL SEMINARY.

At a meeting of the board of directors, which was held last week, the Rev. F. H. Maar was elected secretary to fill the vacancy created by the death of the Rev. H. E. Jewett.

The board of directors is constituted now as follows: Mr. Edward Coleman of San Francisco, Mr. George T. Hawley of Oakland, Rev. S. C. Patterson of Berkeley, Rev. I. C. Meserve of Pasadena, Mr. Ralph T. Fisher of Oakland, Mr. George W. Scott of Alameda, Rev. L. D. Rathbone of Berkeley, Dr. Thomas Addison of Berkeley, Rev. William Horace Day of Los Angeles, Mr. Guy C. Earle of Oakland, Rev. Henry L. Bates of Forest Grove, Oregon, Rev. F. H. Maar of Oakland, Rev. E. L. Smith of Seattle and Mr. Charles Z. Merritt of Oakland.

The Rev. Dr. McLean, who is president of the seminary, is the president of the board. Dr. Thomas Addison is the vice-president. Mr. Thomas E. Haven of San Francisco is treasurer.

At present there is one vacancy on the board, no one having been elected to take the place of the Rev. H. E. Jewett.

It is expected that Professor Nash, whose election to the presidency we announce elsewhere in this issue of The Pacific, will devote considerable time this year and next to visiting the colleges and universities of the Pacific coast for the interesting of young men in the work of the gospel ministry.

Not until next year will a new professor be selected for the chair of Homiletics and Pastoral Theology to become vacant when Professor Nash takes the position of president.

Among the Churches.

CALIFORNIA

Grass Valley.—The Rev. B. F. Sargent is supplying the church at Grass Valley.

Murphys.—The Rev. James Oakley, recently from Southern California, is supplying at Murphys.

Angel's Camp.—The Rev. O. B. Whitmore, recently from Washington, has taken charge at Angel's Camp temporarily.

Rio Vista.—The Rev. T. G. Lewis of San Juan has accepted a call from the church at Rio Vista and will enter on the work at an early date.

Lockeford.—The pastor, the Rev. C. E. Robinson, is away on a vacation in the East and the pulpit is being supplied for a few weeks by the Rev. H. G. Miller.

Kenwood and Glen Ellen.—The Rev. H. M. Bowman of Sierraville has accepted a call to the pastorate at Kenwood and Glen Ellen and will enter on the work at once.

Green Valley.—The Rev. C. W. Hill has resigned at Green Valley and has accepted a call from the church at La Mesa. The Rev. Kimball p. Clark, recently of Minneapolis, has accepted the Green Valley pastorate.

Oakland, Fourth.—On last Sunday morning the congregation was privileged to listen to a most interesting sermon by Rev. Dr. McLellan, being present as a guest of our pastor. On Tuesday afternoon, the Ladies' Aid Society and their friends had a final opportunity of hearing Mrs. Todd, nee Lilian Lamont, address them on her missionary work in South China, to which she returns with renewed zeal and strength in a few days, after a year or more of rest at home.

Martinez.—The Ladies' Social Circle have purchased a new carpet for the church parlors, and the interior of the church has been cleaned by an electric cleaner. A reception was given to the pastor and wife upon their return from their vacation. About sixty persons met at the parsonage, where a pleasant social evening was enjoyed. Rally Day for all the departments of the church was held on the first Sunday in September. A marked increase in the attendance was noticed at all the services. Supt. Rathbone preached a strong and helpful sermon in the evening, and Rev. B. St. John gave an address on "Church Methods" at the Senior C. E. meeting the following Thursday. The ladies of the church gave a benefit concert at the Odd Fellow's Hall on the 15th . A goodly sum was realized for the church.

La Jolla.—Extensive alterations in the auditorium have just been completed. The seats have been re-arranged so that when the chapel is thrown open, the pulpit will command a congregation of nearly 200. The choir recess has been artistically finished and somewhat enlarged. On Thursday afternoon, September 8, the new Tracy Memorial Chapel was dedicated. Among those present were Mrs. and Miss Tracy, the widow and daughter of the beloved former pastor, in whose honor the chapel has been named. The dedicatory prayer was offered by Rev. Willard B. Thorp, of the San Diego First Church. Scripture was read and benediction pronounced by Rev. Stephen G. Emerson, of the San Diego Logan Heights Church. Brief addresses were made by Rev. J. L. Pearson of the La Jolla Church, Rev. E. E. P. Abbott, of San Diego, who has ministered to La Jollo congregation in times of pastorless need, and Rev. Edward Maclellan, of Chula Vista, a former parish of Mr. Tracy's. The present pastor of the La Jolla church, Rev. Shelton Bissell, presided.

San Luis Obispo.—The First Church of San Luis Obispo took active part in the recent fight for a new charter for the city. The saloon element opposed with all its influence, the adoption of the charter and the battle was a very interesting one for the few days. All the autos in the town were employed by one side or the other. Mr. L. W. Hill, the Sunday-school superintendent, ran his new auto all day in the interests of the new charter, carrying to the polls those who would help uphold the interest of the town. Two Sunday evening services were in the interest of this new movement; the one on Labor Sunday—the only one in town in response to the request from the Labor Federation—and the one on the following Sunday night were each very positive in their tone for this effort for better civic conditions. Rev. B. F. Boller, the pastor, was placed in charge of the Charter Headquarters, and the affirmative was carried two to one. This will give to San Luis Obispo a government quite like that of Berkeley and other of the progressive cities which have the initiative referendum and recall.

CLAREMONT CELEBRATES.

Anniversaries have a distinct and highly important place in the life of an individual or church. They afford a natural opportunity for the expression of appreciation and affection which is so essential to the deepening of a close personal relationship. The church at Claremont, Calif., found such an opportunity on the occasion of the tenth anniversary of the beginning of the pastorate of Rev. Henry Kingman, D. D. On September 19 the whole community came out to a reception to do honor to Dr. and Mrs. Kingman. On every hand were abundant evidences of the admiration and affection in which they are both held. This pastorate of Dr. Kingman has been a truely notable one. As the pastor in the only church in the home of Pomona college, he has throughout the years made a deep and lasting impression on the great company of young men and women who have come under his influence. But not only has his pulpit work at home been of the highest order; he has also been one of the prominent leaders in the religious life among students and others on the whole Pacific coast, as nearly every year he has taken a conspicuous place on the programs of the various student and church conferences. Such work is highly multiplying in its results. That the full significance of this great ministry is recognized by all who are familiar with the situation was evident in the speeches at the reception, when Rev. J. H. Williams, D. D., of Redlands, Moderator of the Southern California conference, spoke for brother ministers, and Mr. Fred M. Wilcox of Los Angeles, State treasurer, for the laymen of the conference. It was highly fitting that Rev. C. B. Sumner, the first pastor of the church and founder of Pomona college, should speak for the whole home church. This he did in words of simple, direct and heartfelt appreciation of the services of Dr. Kingman in leading the church from strength to strength. After President Blaisdell had spoken of the high value which he placed upon the college church, Mr. O. H. Duvall, on behalf of the men of the congregation, presented the pastor with a substantial check with the request that with it he would secure something by which he and Mrs. Kingman would remember the happy anniver-

ary celebration as they remain still further to enrich the life of the church.

NOTES AND PERSONALS.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the Rev. C. R. Brown will speak concerning Japan.

In the death recently of the Hon. Edward F. Woodward of Santa Rosa, California loses a highly valued citizen. At the time of his death Mr. Woodward was surveyor of the Port of San Francisco. Previous to his appointment to that position he had been a State senator; at Santa Rosa successively city treasurer, mayor and county treasurer. The Oakland Tribune in a recent comment said: "The recent death of ex Senator Edward F. Woodward of Santa Rosa is regretted by many members of the last two sessions of the legislature, for the reason that there were none of those members who were not personal friends of the deceased. The senator was quiet and unassuming. He seldom sought the floor and when he did it was simply to explain his vote, which was always cast with honesty, patriotism and intelligence. The deceased was a close personal and political friend of United States Senator George C. Perkins of this city, who was one of the honorary pall bearers at the funeral. Another fact of interest to residents if this city was that the funeral services were conducted by Rev. Walter Frear of this city, father-in-law of the dead senator." Mr. Woodward was a member of the Congregational church at Santa Rosa.

THE WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The twenty-third annual meeting of the W. H. M. U. of Northern California, held in Pilgrim Church, East Oakland, on September 15, 1910, was fully enjoyed by those present. That the number was not so large as usual was a matter of regret and suggests change of time for our annual meeting hereafter to either October or August, for September is so filled with denominational gatherings that to attend all is a physical impossibility. The subject will be considered at a future meeting.

The reports showed the year to have been, as one expressed it, " a year of practicing."" The Treasurer was happy to again report $3,000 raised. The Secretary of Literature that more calls had com efor leaflets, etc., than in any previous year. The Superintendent of Cradle Rolls, in having sixty-one new members, and $84.47 contributed through the little societies.

Study classes are more general in the auxiliaries, and more have been able to secure addresses from persons engaged in different branches of missionary work. One large society, rich in facilities, found opportunity to help one deprived of such means for self help by loaning papers, pictures, etc., after having used them at home.

Mrs. G. W. Hinman's address on "Impressions of Mt. Hermon," recommended that each church be represented at the future assemblies for the inspiration it would receive. Some of our auxiliaries are already using successfully a plan suggested there last year. More of the societies are also finding it an advantage to hold their meetings in the homes of members.

All the societies reported the last year with evident gladness of heart, and are already taking up the work of the new year with enthusiasm. This is especially true with the "Box" work, as planned before vacation, the new arrangement insuring time for doing easily what has been made difficult by deferring it until later in the busy fall.

Mrs. M. E. Botsford reported that the Japanese Home has been opened at 730 Telegraph avenue, Oakland, and seven women have had the benefit of it the past month. Many girls have sent word how happy they are that there is a place to which they may go when not provided for elsewhere, and they are very grateful to those who have made this Home possible. When one is there for a month or more the charge is ten cents per night; when there for two weeks or less it is fifteen cents a night. The building is but meagerly furnished as yet, and this money will be used in making the rooms more comfortable. Any articles of furniture contributed will be greatly appreciated. One Christian woman in the Home at present desires sewing at $1.50 per day.

Resolutions of sympathy for the family and church of Dr. G. C. Adams, and of greeting to Miss Miriam L. Woodbury, who recently spent some helpful weeks among us, were voted and will be forwarded by the Secretary. Two delegates, Mrs. L. D. Rathbone and Mrs. H. M. Tenney, were chosen to represent the Union at the denominational gatherings next month in Boston.

The new Board of Directors was elected and will choose the other officers next week.

And what of work for all, the coming year?

Beginning with the children, the Cradle Roll Society is the earliest opportunity in the child's life, and makes more effective the work of the "Little Light Bearers" and other later societies. It in no way conflicts with the Sunday-school Cradle Roll, so we need not hesitate to press its claim. The Superintendent said, "All over our land the cry is heard 'teach the children the missionary spirit.'"" If individuals or societies feel drawn to respond to this appeal, but know not the first steps to be taken, let the Superintendent, Mrs. E. W. Piper, 1215 8th Avenue, East Oakland, help: it is what her heart is longing to do.

Twice during the day were we urged to do more work among the young people, first by taking advantage of the present enthusiasm in work with boys, under the titles, "Boy Scouts," "The Knights of King Arthur," etc., and setting for them "the higher and broader ideals which missionary work gives." And also by organizing missionary societies among the Congregational young women on our coast as is done by other denominations.

The tribute was paid to Dr. Adams and Rev. H. E. Jewett that "they were great men because they turned the thoughts of others to great deeds." Who will emulate them by doing this in some systematic way with our young men and women? Miss Jean McDougall's beautiful solo reminded us that "our day is far spent,"' our "time for labor short. Who is to carry on the work so well begun by some already gone up higher, when the present leaders are called to lay it down? Is it not a vital question?

Mrs. OBrien had samples of the new books to be studied this year: "Advance in the Antilles, price 35 cents, and "Congregational Mission Work in Porto Rico," price 15 cents. They are on sale at the New Book Store, corner Sutter and Stockton, San Francisco, and at Mr. Hinman"s office in our Chinese Mission House, 21 Brenham Place, San Francisco. She also again urged that more persons take the American Missionary, saying: "Remember when God writes 'opportunity, on one side of open doors He writes 'responsibility' on the other," and since this combiner monthly provides information on all lines of our work, the responsibility is laid upon us to make use of it.

The superintendent of Box work reminded us that

however fine may be the character and abilities of a Home Missionary, his influence in the community is greatly injured if he does not pay his bills promptly. Small salaries, sometimes irregularly paid, often made it very difficult for him to make "both ends meet." Then is felt the blessing of the missionary box. Think of this in planning what to send, and with many sharing in thus bearing one another's burdens, the tax will not be great upon any.

The American Missionary Association and the California Home Mission Society having unitedly assumed for our denomination a portion of the work for California Indians, their Christmas boxes will also be a part of Mrs. Goodsell's care.

Are we to have more auxiliaries this year? If any find it impossible to organize under the old familiar name let the ladies of Plymouth Church, Oakland, and Mrs. H. F. Douglas of Little Shasta tell how they surmounted the difficulty. It is their secret to be shared with others. Since work among the Mormons is not included in our organized union of Home Mission work, we seem to be providentially kept in touch with its great evils and needs. Rev. Robert E. Hays, pastor of a Presbyterian church in Salt Lake City, brought fresh assurance that the hydra-headed monster, Mormonism, is by no means dead or failing in strength. While more freedom of speech may be allowed from the Tabernacle platform it is offset by frequent reiteration in strong and definite terms of the principles of the old Mormon doctrine. While their missionaries first seek to win respect by setting forth ideas which sound very much like those of evangelical Christians, they always finish up with their own Mormon teachings. While letting it be understood that polygamy is no longer practiced their present leader, Joseph Smith, is living with five wives and has forty-three children, several of whom have been born since their franchise was returned to them upon their claim that this feature of Mormonism had been given up. More than that, it has recently been discovered that there have been 100 new cass of polygamous marriages within the last few years.

The men holding high positions in the Mormon Church are millionaires, but some of the children of the early leaders are among the poorest and most ignorant. When it is desirable for the church that a large Republican vote be cast, the leaders go through the Mormon communities and drive their adherents into the Republican party. The man who represents Utah in Washington is there in the interests of the church, not of the people.

Nevertheless, a residence of a few years among them results in a more cordial spirit being exhibited by one's neighbors, which proves that much good might be accomplished by a Christian family being sent into each of the small Mormon communities to live and quietly spread among the people the leaven of the Christ life. A Christian College is much needed; also Christian homes in Salt Lake City in which students coming in from the country may board while attending the public schools.

Lest we forget those for whom we work who are farthest away, mention was made of our schools at Cubero, New Mexico and Grand View, Tenn. The latter was meeting in its first session of the new year. Among the pupils is a man twenty-seven years old. Left fatherless, both he and an older brother spent their boyhood working in the mines for the support of the mother and younger children. Both desiring an education the younger finally said to the other, "You go and study and I will work for the family." Entering school at twenty-four years of age, just as he was again ready to take up the family support, he died, leaving a wife and two children. This younger brother assumed the additional burden of their support, and though not able to read or write, was in some way helped to memorize the required knowledge for admission to the regular army, and passing the examination, was sent to the Philippines, the family having his small salary to live upon. Returning to Montana with his regiment he was so badly frozen as to be discharged on a small pension. While in the army he studied with his comrades help, and returning to his southern home he was able one year ago to enter our Grand View School in the sixth grade. During the year he has become a sincere Christian of beautiful spirit, and is exerting an influence which rejoices the hearts of his teachers.

Is it not worth while to have a share in making the development of such a life possible?

Mrs. H. R. Miles, in a beautiful way, defined the simpler life as one of "not less work, but of closer relations with God our Father," resulting in all work being "done in a better way." Let us so live this simple life the coming year that as a Union we shall do more and better. The day closed with prayer for all our work and workers.

L. E. AGARD.

RESOLUTIONS OF THE SOUTHERN CALIFORNIA CONFERENCE.

WHEREAS, the Rev. John L. Maile is retiring from the position of Field Superintendent of the Southern California churches, a position which he has filled with conspicuous fidelity and devotion for the last eleven years, therefore

Resolved, That the California Conference of Congregational churches desires to give permanent record to its grateful appreciation of the labors of Mr. Maile on its behalf. At all times he has shown in the service of the mission churches the devoted consecration of a true shepherd and leader, as well as the energetic helpfulness of a vigorous executive. His gentleness, fidelity and deep spirituality, have made him much beloved by a wide circle, and have been a source of help and inspiration among us during all these years. It is hoped that their influence may still continue in our midst for years to come, in honored service in some portion of the field.

Resolved, That a copy of these resolutions be spread upon the minutes of the conference, and a second copy be sent to Mr. Maile.

HENRY KINGMAN,
WARREN F. DAY,
D. D. HILL,
For the Conference, signed.

Los Angeles, September 10, 1910.

Mrs. Ella S. Stewart was delivering an address on "Women in the Home."

"Some of these men," said Mrs. Stewart, "who assert that the new woman is destroying the home, remind me of a certain seacaptain who who was all the time railing at women for neglecting their homes.

"Once he was asked by a pretty girl, 'Don't you ever get homesick?'

"'Homesick?' laughed the captain. 'Why I'm never at home long enough.'"

The Home.

"THE DRUG HABIT."

At least one hundred institutions in this country advertise to cure "the drug habit."

"The drug habit" is not a very definite expression. Twenty-five years ago it would have been generally regarded as meaning the habitual use of opium. It still has that meaning inclusively, but not by any means exclusively; for at the present day it embraces not only the use of opium, but also the employment of cocaine, acetanilid, acetphenetidin, antipyrine, phenacetin, caffeine, chloral hydrate, and, in a less degree, codeine, dionin and heroin.

One of the most active agents in the formation of this dangerous habit is the apparently innocent soda fountain, where one may procure the quick-acting headache powder or the "pick-me-up" which seems to furnish energy and mental clarity for the morning's work.

The basis of nearly all the headache powders is some one of the coal-tar products, like acetanilid, antipyrine and phenacetin. They owe their efficacy to their prompt and powerful influence upon the heart. Prescribed at a special time by a competent physician, they may be useful remedies, but ordered without advice by the patient himself, they are dangerous.

The soda fountain is also a common offender in the way of "soft drinks," some of which contain caffeine, others considerable quantities of cocaine. Both are served in popular summer beverages much employed by persons who think they need a "tonic" but are opposed on principle to alcoholic drinks, or who enjoy the effects of the beverages in question, without knowing what they are taking.

The growth of an unconscious drug-using habit in the United States has led the Bureau of Chemistry, of the Department of Agriculture, to issue a warning bulletin. One cannot read it without the conviction that the family physician is worth his fee, even in so slight a matter as a headache;; and that the water-tap or the lemonade pitcher is the best warm-weather friend.—Youth's Companion.

GETTING THE FUN OUT OF IT.

In his new story of "The Cabin," appearing in the American Magazine, Stewart Edward White thus recounts a talk with California John, a forest ranger of the old school and one of nature's philosophers, apropos of the author's eager cross-cutting of a big cedar log.

California John nodded, flung one leg over his saddle horn and watched me some moments.

"Hard work," he proffered, after a time.

I nodded back. I had no wind left for conversation.

"You had that sawed way through ten minutes ago," said he, after a time.

In sheer astonishment at this, I quit work and stood upright.

"Sawed way through?" I repeated, stupidly.

"Yes—in your mind," said he. "Your mind's been sawin' that log through a plumb lot quicker than your saw. And you've been just humpin' tryin' to catch up. That's what makes it hard work. You're tirin' yourself down, boy. You got to keep your body and your mind together on the job. Put on the brakes and don't get a thing done before it's done."

I quit sawing then and there, for I saw California John was in a dissertative mood, and that is worth much more than any number of cedar rails.

"That's the way to enjoy yourself," said the old ranger comfortably. "Trouble is, when a man starts to do a thing he just nat'rally sees it all done before his eyes, and he strains himself day in and day out 'til it is done. And mebbe it takes a long time to do—a month or two, say, and he hasn't had any fun with himself all that time.

He slid out of the saddle and squatted down by my cedar log.

"If you don't come to that way of thinkin', sooner or later you get this nervous prostration," said he; "no manner of doubt of it. The world's chuck full of tiresome jobs that really mean nothin'—washin' clothes, and sweepin' floors. and choppin' wood that you burn up, and generally millin' around in a circle that gets nowhere."

"Routine work," I suggested.

"Precisely. A man gets a notion that these jobs are wastin' his valuable time; he begins to hustle to get them behind him and out of the way. That means that he does a poor job and gets all wrought up and impatient, and tries to get in a week's work by sundown."

He reached up to rub his horse's soft nose.

"We got to make up our minds that a lot of our life is taken up with this routine work that don"t make nothin'. So we ought to have sense enough to find real livin' in that as well as in doin' real things. Any job's got a lot of fun in it, if you aren't in too much of a hurry to finish it. You got to do the job anyway; so you might just as well get the fun."

MAKING FRIENDS WITH YOUR CHILDREN.

"In this way, please, Mrs. Lloyd. The boys are playing marbles in the sitting room, so we shall have to sit in the library," said Mrs. Hadley to an elderly friend who had brought her work for a morning visit.

"The boys playing marbles in the sitting room," repeated Mrs. Lloyd in surprise.

"Yes, why not?" smiled Mrs. Hadley. The old Brussels carpet in the sitting room will be none the worse for a few chalk rings. I have left that carpet on the floor purposely so that none of the family will feel that the room is too good to use. For state occasions we have the parlor."

"But doesn't the game of marbles seem rather noisy and disorderly for the house? I think you must be a very indulgent mother."

"I hope I am. I wish my boys to have every harmless pleasure in their home that I can give them, and I try not to interfere with their fun in any way; though to tell the truth," Mrs. Hadley's eyes twinkled, "I did stop their game a few minutes ago because I wished them to teach it to me. You see my early education was neglected in some respects —I never learned to play marbles. But Ted says I'll pick the game up quickly, for I made two pretty good shots this morning."

Mrs. Lloyd laid down her knitting and gazed at her hostess in astonishment.

"I suppose you do think I'm rather an undignified parent," said Mrs. Hadley, laughing; "but you see I want my boys to love me as a comrade as well as a mother. I think too many mothers forget to make friends with their children. It's such a comfort, too, to know where Fred and Archie are a rainy morning like this. When they and their friends are playing marbles in my sitting room, I have no fear that they are hanging around billiard halls or anywhere

else where I shouldn't like them to be. I tell my three boys that they may do almost anything here if they will only stay home and be friends with me."

"Mamma," said a six-year-old boy, running into the room, "papa gave me some splendid fish hooks this morning, and I don't want to lose 'em, so I put 'em in your handkerchief box. You'll take care of 'em for me, won't you?"

"Yes, Charley, dear, they'll be perfectly safe." The two women exchanged smiles as the boy left the room.

"The fish hooks may be safe, but how about your handkerchiefs?" asked Mrs. Lloyd.

"Oh, they will be all right. I'll put them in the other end of the box. It's quite an honor, isn't it, for him to confide his newest treasures to my keeping?"

For a few minutes there was silence, only broken by occasional mirthful shouts from the sitting room, and then Mrs. Lloyd said gently and slowly: "I wish that—that a mother I used to know many years ago had had the benefit of your wisdom. That mother didn't make friends with her only son, though she loved him—loved him with all her heart. Somehow he came to believe that she thought more of her house than she did of him, and he grew into the way of going from home for all his pleasures, and—and—" The old eyes filled with tears and the voice faltered.

"Oh, dear, Mrs. Lloyd, I never knew, or I shouldn't have spoken as I did. Forgive me."

"It is well that you spoke, for she—that is, I never realized before that it was more my fault than his; but now I know. Wherever I go I shall tell young mothers to be merry and happy with their children—to become friends of them as you do, and keep them home."—Kilbourne Cowles.

Our Young People

A RUNAWAY SMILE.

One day a little smile
Played truant for a while,
From a room where little smiles should always be;
And a little boy said, "Can't."
And a little girl said, "Shan't,"
And a nurse's face was very sad to see.

Then that little smile felt sorry
To have caused this dreadful worry,
So it crept beneath the nursery window pane;
And some little sulks flew out,
And four lips forgot to pout,
Kissed instead—and nurse's face grew glad again.

Said that little smile: "I never
Thought my running off could ever
Make two people look so very, very black:
So I think I'd better stay,
Or next time I run away
They really might forget to want me back."

BLESSED ARE THE MERCIFUL.

"Oh, Harry, I wish I had an orange." Two little feverish hands were clasped together, and a wan, flushed face looked up from the pillow with a piteous appeal in the child's blue eyes.

"Dear Nellie, I'd do anything to get you one," said the little boy, coming over to the side of the bed and dropping his head on the pillow beside Nellie's.

"Don't you suppose you could somehow?" asked the thin, parched lips. "Isn't there a single penny left in the drawer?"

"No, not one, father took the last one this morning. You remember he came in after mother'd gone to Mrs. Benson's to do the washing."

"Yes," said Nellie wearily, "and Mrs. Benson's got an uncommon big washing to do today, and mother won't be back until most night, and maybe I won't want any orange then, but I do now so much—oh, so much."

"I might go down into the street and see if I couldn't earn a nickel in some way, only—"

"Only what?" asked Nellie eagerly as Harry paused.

"I promised mother I would stay with you until she came back. She's so worried about you and she don't want you left alone."

"But I wouldn't mind being left alone. I'd be thinking about the orange all the time, and I know that mother'll be glad you went. My mouth is so hot and dry, and the water isn't one bit good."

"Oh, I do wish that father would not drink up all the pennies," sighed Harry.

"So do I. But, Harry dear, won't you go, please?"

"Yes, Nellie." Harry bent over and kissed the hot face of his little sister, and then he turned quickly away.

The hot August sun beat down upon him as he passed along, and he thought of that close room where Nellie lay waiting for her orange. Yes, he must take her one, somehow. Harry had large blue eyes and a look of suffering rarely seen on the face of one so young. Glancing from the child's pale face to his slender form, you discover that he is slightly deformed, that his back is not right, and had you taken the trouble to inquire at any of the houses, you would have been informed that the curse of his misfortune lay at a drunken father's door; that once Joe Lea, with infuriated rage, had struck the helpless child a cruel blow while the little one was half way up a ladder, and losing his balance, he had fallen to the ground. His spine was injured; the doctor said that he would never wholly outgrow the effects of that blow and fall.

Any one in the village could have told you this story, because it was not a large place and everybody knew Harry's sad story.

Sick little Nellie must have an orange; but how could he get it for her He thought he would ask the widow Hopkins to let him split wood for her; but as he passed her yard he saw an older and stronger boy doing the work, and remembering his weakness and helplessness, he sighed and passed on. A little further he saw Mr. Simpson, the butcher, bargaining with a drover for the purchase of an ox, which overcome with fatigue and heat, had dropped down at the roadside near the butcher shop. At first Harry thought he would ask the kind-hearted butcher for a few pennies to buy Nellie an orange, but at that moment happening to glance across the street, he saw his father coming from the saloon, wiping his mouth and reeling along in an unsteady manner. A crimson flush spread over the boy's face and he shrank back behind some bushes. Father had spent the pennies for drink that mother had left for Nellie's orange. Harry's sensitive nature would not allow him to ask Mr. Simpson for money now. Mr. Simpson had seen his father, he felt sure of it. No, he could not ask him, he must think of something else.

"Poor thing," thought Harry, as his eyes fell upon the ox which lay by the roadside with its red tongue lolling out, looks so warm and thirsty, I'll get it a drink."

Taking his cap from his head, he filled it with water

and held it under the tired beast's nose. A moment later and the ox had accepted of the cool drink, which the kind heart of the little boy had tempted him to offer.

"Well, now," said Mr. Simpson, "that was real kind. How did you happen to think of it, lad?"

"I don't believe in paying boys for doing acts of kindness; but a little encouraging don't hurt 'em any," said the drover as he slipped a nickel in Harry's hand.

"Oh, thank you, sir," he cried with animation. Nellie shall have her orange now."

"Did Nellie want an orange?" asked the butcher kindly.

"Yes, sir, she's so sick and feverish," said Harry, earnestly, and she's been wanting an orange all day. I came out to get one for her. I didn't know how I could, because I had no money, but I thought that maybe God would help me, and He did."

"Yes," said Mr. Simpson, "because He gave you the good little heart that prompted you to do an act of kindness to a poor beast. Just step into the grocery with me and I'll see that you get a nice large orange." The grocery was next door to the meat market. Mr. Simpson told Harry to wait for him at the door while he went and spoke to Mr. Hughs. A few minutes later he came up to Harry with a small basket in his hand.

"There," said he are four nice oranges, three lemons, and two bunches of grapes. Go home and help Nellie eat them. And Mr. Hughs says he would like to engage a nice thoughtful boy to do some light chores about the grocery for him. Eh, Mr. Hughs?"

"Yes," said Mr. Hughs, "and I'd pay such a boy a dollar a week at first, and more if he proved handy and learned the business readily."

"But you don't think I'd do, Mr. Hughs, do you?" asked Harry breathlessly.

"Yes. I think you'd do nicely; when could you come?"

"Monday, if Nellie gets well so that she can go with mother, and I guess she will, after seeing these."

His eyes rested lovingly on the basket as he spoke.

"Well, don't leave Nellie if she needs you; I'll keep the place for you," said Mr. Hughs as Harry turned joyfully homeward.

I wish I could say, right here, that Harry's father became a temperance man; but alas! he had no thoughts for anything beside how to obtain drink. His course was a short one, however, and a few years later he died a drunkard's death, and his family were relieved from his presence which had proved more of a curse than a blessing.

After Joe Lea's death, the people of the village united in assisting the destitute family, and soon the widow and her children were in far better circumstances than they could ever have hoped for had Mr. Lea lived, and still continued his downward course, which in all probability he would have done.—Exchange.

BEATRICE'S SUMMER.

The eventful week was over. Beatrice Clement felt the full dignity of her eighteen years as she examined her diploma and recalled the happy and successful years she had spent in high school. She was an excellent student and had graduated with the highest honors.

Homer Clement was a prosperous though not wealthy manufacturer in the city of Kenton. He took a great interest in Beatrice and her brother Frank, who was two years her junior, and had planned to send the former to college in September. Nothing could have pleased Beatrice more and she thought herself very lucky.

At midnight on the Wednesday of the week following commencement, the peaceful citizens of Kenton were rudely awakened from their slumbers by the clanging of the fire bell and cries of "Fire! Fire!" Beatrice Clement sprang from her bed and hurried to the window in time to see her father rushing down the street.

"Where is the fire?" she queried. But there was no need to ask, for the sky in the west was all lighted up and men in the streets were shouting, "Fire! Fire! Clement's cotton factory is burning."

The girl dressed hastily and went down stairs, finding her mother and brother waiting for her. Then the three followed the crowd to the scene of the disaster.

The fire burned till late the next day. No one was injured, but the factory was burned to the ground.

A few days later Mr. Clement said to the girl: "Daughter, although I had some insurance on the factory, it didn't nearly compensate for the loss, and I fear that I can't possibly send you to college this fall, under the circumstances, I am very sorry and feel sure that I am as disappointed as you are. You see just how it is?"

"Yes, papa," replied Beatrice, smiling bravely.

"And I advise you," continued her father, "to accept that invitation to visit Aunt Lucy on the farm, and try to forget your disappointment."

Accordingly prepararations were made and the followweek found Beatrice on the way to Harland. Here she was met by her aunt and uncle and borne away to a pleasant farm house.

One afternoon during her stay, Mrs. Hunt said: "Now, if you want to, we can look through the trunk of your grandmother"s things."

"Oh, I should love to," said Beatrice.

The quaint gowns were very interesting to Beatrice, and she spent a good deal of time over them. At the very bottom of the trunk was an old plush-covered box.

"What is that, Aunt Lucy?" questioned the girl.

"Just what I was looking for," said Mrs. Hunt, opening the box. "It is an heirloom—a locket which originally belonged to your great-grandmother, and now," handing it to her niece, it is yours." "Here," she continued, opening it, is a picture of your grandmother when a girl."

"Isn't it beautiful!" sighed Beatrice, as she examined the charm, which was of gold inlaid with pearls.

One day while she was looking at her lately acquired treasure, she accidentally touched a hidden spring, and much to her surprise there rolled into her lap a bright coin.

Hurriedly she went in search of her aunt. "Just see what I have found!" she exclaimed, "or rather," laughingly, "what found me."

She told of her experience as Mrs. Hunt examined the coin, who said:

"Beatrice, I believe this is valuable. It's a very old and rare piece of English money."

"Well, I can find out when I go home Friday, for you know Frank is a collector, and knows all about such things," rejoined the girl.

Two weeks later Mrs. Hunt received a letter from her niece, the first part of which said: "Dear Aunt Lucy: I am the very luckiest girl in the United States. I received $800 for that old coin, and now I can go to college next year."—Mabel Mather.

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